

WRANGLE AND DISSENT- REFLECTIONS IN REGIONAL LITERATURE:

A STUDY ON ALLAM RAJAIAH'S SHORT STORIES

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ABSTRACT

The recent trends in literature traversing human rights are treated as an intellectual approach but the two are interdependent over a long period of time. The regional literature in India in general Telugu short fiction in particular, demonstrates the emergence of recent human rights ideals and sentiments catching the attention of National and International levels. The vibrant entanglement of the relation between literature and human rights challenges the existing situations in the rural and tribal areas of Telugu regions which reflected in the short stories of the contemporary writers. The present paper examines a few short stories of Allam Rajaiah which remain open questions to the state violence, blood thrust of power mongers, neglected voices of voiceless and raising the collected hands of poor and exploited against landlords. The intellectual and emotional attention of the characters, situations and the feelings closely reflect the multiple styles of suppression of the authorities over the common man through sentiments and by Indian Penal Code (IPC). The Human rights campaigns during 1970's and 1980's influenced the writer to put on words steering the narrative in the context of the human struggle to protect their rights and the rights of innocent tribal and rural uneducated people who are adapted to be browbeaten.

KEYWORDS: Human Rights, Regional Literature, Short Stories, Telugu & Voice of Voiceless

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INTRODUCTION

Atrocities of poor and innocent people are quite natural phenomena in this world. May it be a developed or underdeveloped country, as Shakespeare said, "what is in a name?" (*Romeo and Juliet*), one way or the other, atrocities are continuous and endless. Monarch or egalitarianism, the approach towards the welfare of the poor is negligent and also the facilities provided them are meager. The forgotten history is a black spot on the mark of human civilization where it is filled with full of sorrows and sufferings of the oppressed. Revolutions in the world and the results of World War brought a change in the system of living and style of daily life. Science and technology developed and elevated man towards no bounds. The result of the revolutions and civilized societies

left bitter experiences and harsh realities in many parts of the world. So the elite people of the world thought of equal rights and responsibilities in the democratic form of governments. “These violent delights have violent ends” (Shakespeare, William. “*Romeo and Juliet*”) the violence after the World War II created awareness on the results of war. There are many post-war experiences in public avenues, confession documentaries, films and internet sites featuring pathetic scenes of victims. All of them gave a strong voice to the oppression of mighty on mean, the strength of power on weak and suppression lead rebellion.

Whoever the writer maybe, if he/she has a deep observation and creativity to understand the tears rolling from the eyes of the poor and oppressed, can shape the ideas into powerful words on the page. The metamorphosis of the words put on the paper is not born out of the observations from superfluities but from the deep sense of density towards poor from the bottom of the heart. Sometimes there is a possibility of the failure in the observation of the deepest layers of the feelings in the heart of the poor and exploited. There are a few writers in Telugu who penetrates into the problems of the exploited who were denied all their human rights. These writers shine like a lamppost in the history of Telugu literature that fought for the rights of common man and spends their blood and nerve for the welfare of the poor. One among such writers in Telugu literature is Allam Rajaiah.

For all these experiences, Literature, a powerful platform to give a shape, expresses their emotion. In order to face the discrimination of poor and rich and inequalities in the society, the writers find many ways of answers to the questions raised in their heart. While trying to find the answers, they invent new avenues to fill the gap and protect the rights of the individual. As a human being, everyone has a right to live and let live. But there are certain incidents that provoked the writers to throw light on the problems and question the state to find solutions. Farmers fail to get the suitable price for their production and workers to fail to credit with the proper wages in their work, All the prevailing problems questions the state to find suitable answers to the raised questions. Unfortunately, the state is under the control of capitalists, landlords and rich. It fails to rescue the exploited through its constitution reveals the equality of rights. The Constitution clearly defines the citizen with a charter of their rights.

REVIEW OF LITERATURE

Victims of atrocities have a right to tell their own situation. Universal declaration of human rights says in its preamble;

“Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world”

It assures the people the protection of their life and rights to live. It also gives assurance to the prevention of further atrocities to strengthen the essentials of general humanity. The history reveals a better perceptive of the descendants of the modern concept of literature, which is striding towards a decipherable modern shape in the later part of the 19th century. The relation between human rights and literature reaches remarkable place during the period. Thomas Buergenthal, International Court of Justice says;

“Allowing victims to tell they are pathetic situations to offer them a relief and the act of telling what had happened was a healing emotional release” (1994: 539)

The literary theories inherent claim is that the language and style of the literature should be available and made easy to understand by the common people. There are many local dialectical expressions which touched the deepest layers of life of the poor. The plights of the poor are placed in a grand style at the Telangana Dialect of Telugu language of South India. There are certain stories written by writers where people do not stop reading individually but established a tradition of loud reading on a common platform. P Satyanarayana of Kakatiya University Telangana State made research for his M. Phill degree in 1997 and studied Allam Rajaiah's novels with the view of movement literature. But he took only Two novels i. e. Kolimiantukunnadi (1978) and Ooru (1978). I V Ubhaya Bharati of S V University, Tirupati Andhra Pradesh attempted in her research on "Allam Rajaiah- Novels – Short stories- and a Study" in 2001. She took Four novels of Rajaiah and available short stories of him. Rajaiah wrote many novels and stories with a pseudonym that made the researcher difficult to find the stories written by him. (2001: Bharati Introduction ii)

There is a lot of difference between the poor farmers and landlords. The reason for the difference is the occupation of land for cultivation. The landlords occupied the lands of the poor and uneducated tribal out of their innocence. Facing a lot of troubles, the formers brought the land into cultivation. They worked hard to make it up for the production of paddy and others. All their hard work went unheeded when the landlords forcibly occupied the land. The pathetic situation is the farmers who brought wasteland to cultivation, became slaves in their own land.

It is not absolutely true that the poverty alone forces an individual towards revolution. But it is not easy to escape from the social situations prevailed around, familial influences and contemporary trends of thinking. The psychological struggle of an individual after witnessing personally certain live situations provoke him to change himself from the existing patterns of the system. This creates a strong desire in the mind to change the society. While working on the ways to find solutions, it becomes very clear to keep in mind the real situations in the surroundings. A struggle of farmers, students movements, employs demands, wretched lives of the working class and a few others influences to fight against the existing style of life. During the time of Telangana Armed struggle in 1970, its continuation of other social movements inspired many writers in the region to focus them in their literature.

EVOLUTION OF THE WRITER

Allam Rajaiah, hailing from the Telangana State of India, is inspired by the social and political movements during 1960-70's. Born and brought in a downtrodden family from a nook and corner village of Karimnagar Dist, Rajaiah experienced all the shades of troubles for his strong desire for education and livelihood. The situations in those days for rural professional bodies are on the verge of extinction and drought atmosphere made the poor farmers to leave the village. In spite of many critical conditions, he continued his studies up to B. Sc and settled as an employ in Manchiryal of Telangana State. During his childhood days, he used to listen to the stories from his grandparents how the progressive movements in the state are in progress and how arrested leaders released from the jail. The books like "Ambetdker – Eradication of caste" and "the Mother" changed the style of thinking in him and forced him to go through the literature. Sharat, chalam, Gopichand, Unava Laxminarayana and a host of other elite social scholars from the region paved a progressive path to Rajaiah to move towards Civil Liberties Movement in Andhra Pradesh. Suppression by the rich and aristocratic society during his education, elimination in the name of caste in his social life, a Naxalite movement against the exploitation of tribal and rural people by landlords.

ROOTS OF HIS THEMES

As far as the regional literature in India is concerned everyone questions Rajaiah, Why did he select the themes of the poor and oppressed. To answer many questions let us briefly look at the situation in a bird's eye view. All above-mentioned incidents in the life became as the subject of his short stories. To understand the present situation it is highly essential to have a clear understanding of the evolution of the people movements. The main reason behind all the differences between Feudal class and working class is social differences and the problems related to the cultivation of land. It is not new in the country to have farmers' movements, the roots laid long back Telangana arms struggle. People's art, literature, and other art forms brought the movement to the nook and corner places of the region. The statistics (2016) reveal that there 73, 27,000 families are landless and 6, 51,000 families are leading their life without any livelihood. 41,21,000 families turned to agricultural labors and 15,37,000 families migrated to various places to lead their life leaving everything at their native places. Land reforms and green revolution failed to solve the land and livelihood problems. All the government calculations of the reforms did not cross the landlords and never reached to the poor and working class of the society. Unemployment, the growth of population, poverty, and exploitation of poor heated the scenario of the region.

Literary, cultural, social and political tussle with pressure made Rajaiah picture his stories with the plights of the poor. All his stories are a kind of inspiration to various revolutionary moments in the region. His story "Sanghalu" (Organizations) brought a consciousness among all the Telangana people to take their path towards resistance. It is surrounded by different types of suppressions of innocent Trial, Dalit and others with various names. All these restraints happened under the directions of State violence. People have lived a life of crisis. Their lives were so close to them that their lives in the novels painted their originality. What effect did urbanization have on Telangana villages? Industrialization and factory life are the conditions that have made the 'morbidity' of workers' lives, the entry of landlords into the lives of Adivasis and their cultural and economic life, their invasion, the way they robbed, the movements of the Stooges, the fraudulent crazy system of the Telangana community appear in the stories of Rajaiah. The government, Police and aristocracy that disrupted public life with the advent of the vibrating consciousness of the people coming in the form of the intricate interiors in the stories of Rajaiah. Rajapaksa era begins with the story "Defiant". The heart of the people of Adilabad and Krimnagar district is touched and invented their thoughts, desires, and insights through this story. The 'creators' story tells us that the farmer who protects the land has no right to own it. The author asks the position over the protected land through the role of 'Odelu' that are losing land, wife and children and Bullock in old age. The court scene in the story breaks the silence and explains how the poor remain poor and the power becomes strong. When the prosecutor attributed on the farmer's role in the destruction of their own farms, the author describes the heart of the character 'Odelu' and describes how the fire broke in the mind of the farmer. Odelu questions the public prosecutor;

"How can we destroy our flesh, our bone, our gravity, our lives, our happiness, our hard work, our sweat, and our tears?"

("Creators", Rajaiah kathalu, 2002: 26)

Rajaiah touches not only human exploitation but also human relations and its strong bond in many of his story stories. The relationship between man and nature can not be forgotten at any moment. Rajaiah says;

“Link between man and nature is lost. All of these are now just business relations. Dysfunction with nature is a broken from reproduction. It means our professional lives are on extinction. We are all physically and mentally separating ourselves.” (Interview with Rajaiah)

“The land belongs to the plow” is another short story which stands alone to be ready to cultivate the occupied land of barren and dissipate against the aristocrat. Man lives confidently on the earth. He loves land more than his life. When the land is taken violently by aristocrats, the mind lashes out. The stories “Sunni sons” and “Clay Man” describes the strong confidence on the victory over aristocrats in spite of heavy violence by police and explains how to get involved in the community to take possession of the land occupied by landlords and How to do the poor turn to combat path. He elevated the character “Bheemaiah” who was ready to sacrifice his life for land. The theme of “Crop” story reveals that party activists are leading the public battles; such leaders are suspicious of how to fight the fight between arrests. In this case, farmers who are always battling with nature gives the courage to the leaders and inspire them to move forward. Farmers are migrating to towns because of the poverty and financial crisis prevailing in the life. “Mother Earth” is a story which mirrors how the middle-class formers join in the factories as labor and how the old women take her last breath gives the final touch to the story.

CONCLUSIONS

Regional literature mirrors the plights of the people who were kept away from the basic human rights. Not only in Telugu has literature, in other regional literature of India reflected crisis and implementation of human rights to the common and needy. The poor farmers and the working class people of villages in India have no idea of their rights and no awareness of whom they have to approach when there was a threat to their rights. A national level in general and regional level in particular, most of Allam Rajaiah's short stories acclaimed applause and made the people understand the social situations of the day. A few journals with a progressive outlook like Srujana and others in vernaculars of the region strive hard for the reflections of the rights of the poor. There is a threat to human rights in the tribal and rural places of Andhra Pradesh and Telangana where Rajaiah stories reflect real-time situations of the day. The exploitation of the lives of all people appears in Rajaiah stories. The theme and the subject matter in stories of Rajaiah are taken from contemporary life. The real lives of people, the struggles, the resistance, the problems; Rajaiah has shown without wasting even a moment in the honest and unscrupulous stories of fight and confrontation in the lives of people.

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